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For "The Friend."

The Channel Islands.

(Concluded from page 114.)

"Peculiar interest attaches to the agriculture of Guernsey and Jersey on account of the tenure of the land. Mill, Kay, Fawcett, and especially Thornton, in his *Plea for Peasant Proprietors*, look upon these islands as an illustrious example of the advantage of small freeholds. And to a certain extent they are justified in doing so. The population is about twice as dense as in England. Mendicancy and pauperism are almost unknown. The two so-called hospitals which exist in Guernsey, as much for the poor as for the sick, contain no inmates who have been compelled to go there for want of work, but only the drunken and the dissolute, who have impoverished themselves by vice. The cottages are palaces compared with the hovels in which our farm labourers too often live. They are beautiful without, in their covering of creeping, flowering plants, and surrounded by their fragrant fruitful gardens. Within there is comfort, and more than comfort. They nearly all have two stories. In every room there are pulley windows, with large square panes of glass, instead of the leaded casements and small diamond shaped panes of our own cottages. The crockery and kitchen utensils are abundant, and there is generally a good-sized fitch of bacon hanging from the kitchen ceiling. The inmates are well clad, and are never seen ragged or disreputable. On the week days they wear a blue blouse, like that worn by the Breton peasants; on the Sundays they are clad in broad cloth. In Jersey the houses are not so well built, nor are they so well furnished, but there is always an ample accommodation for the maintenance of decency, which is so sorely outraged in English cottages. In both islands gavelkind prevails. Each child inherits an equal share of the father's property, save that the eldest son is entitled to the house and sixteen perches of land surrounding, in Guernsey, and thirty perches in Jersey. The consequence is that the estates are very small, and are worked by the owners, with the unfailing industry, the unwearying toil, already referred to. It does not appear that the estates are becoming smaller and more numerous. In some cases, as in France, the younger sons, when they find that they cannot profitably work their inheritance on account of its restricted limits, sell it to their elder brother. Marriage also tends to keep the estates pretty much as they were. As to the effect of the law of inheritance upon the practical agriculture of

the islands, there is very strong and conclusive testimony that it has acted advantageously. The crops are large, and the land as a whole is well cultivated, though here and there one may see patches of nettles and weeds where they ought not to be. As a rule, cultivation is carried to the utmost pitch of perfection. The owners know that they cannot afford to lose any portion of their small estates. Of course in farms that rarely exceed ten acres, there is no demand for the costly implements which the owners of large estates love to use. This absence is, in fact, the main objection which the owners of large estates have to the petty freeholds of the Channel Islands. Such small occupations must ever stand as the one great obstacle to the general introduction of implements. The subject is one in which there is much to be said on either side; but it does not follow that because in England, labour being dear and machinery cheap, it is better to have large farms where machinery can be used than small ones where they cannot, that the same rule applies to a country where human labour is cheapest of all commodities.

Although the foundation rock of the Channel Islands is granite, the soil is often very fertile. In Jersey especially, there is a large quantity of rich loam. This island is well studded by trees of many kinds, but of late years a large number of apple trees have been cut down, and the orchards turned into arable land. The land is held on various tenures, but chiefly on leases which must not exceed nine years, or as freehold. The latter tenure may be acquired in a manner which is, so far as we know, unique. A portion of the purchase money is paid down, and the rest paid in rent, being in fact, a permanent mortgage, with the difference that the mortgagee has no power to foreclose. So long as the rent is paid, so long is the owner left in undisputed possession; should he fail to pay, the land returns to the original proprietor. This practice often works well, by enabling persons of restricted means to become land owners; but it sometimes tempts men without any resources to purchase land, and to commence building houses which they are unable to finish for want of funds, and they are frequently compelled to surrender their incompleting work, simply because they have not resources sufficient to pay their rent. No landholder has the power to devise land by will, but it must follow the law of succession, by which two-thirds are divided among the sons, and one-third among the daughters. This law leads to a great sub-division of land, and in Jersey there are no estates exceeding sixty acres, and in Guernsey few so high as forty. The rent of land is high. Near St. Heliers it reaches £9 an acre, and at a distance varies from £4 10s. to £7 10s. In Guernsey the price is not so high, and land may be obtained within a mile of the town at £5 an acre. The rotation of crops is very much the same in both islands. In the first year are grown turnips, mangold, parsnips, &c., in the second, potatoes, carrots, and parsnips; in the third, wheat, in which are sown clover and rye-grass; in the fourth and fifth years, hay. A farm of twenty acres will have ten acres

of hay and pasture, four and three quarters of roots, two acres of potatoes, and of wheat three and a quarter acres. The stock would generally consist of two horses, six heifers, six cows and eight pigs. The manure from these animals is carefully collected for use on the land. Such a farm would require the services of two men and two women. As a rule, the farmer would not go beyond his own household for labour, since every member of it would work upon the farm. Where hired labour is necessary, the wages would be 2s. a day for men, and 1s. for women, without food; where food is given, half these amounts. In a few instances servants are boarded and lodged, and they then get £12 to £14 a year if men, and £8 to £10 if women. The cattle of the Channel Islands are famous all the world over. They are called Alderney because they originally came thence, but that island supplies very few now. In Jersey and Guernsey they abound; and so proud are the islanders of them, that very stringent laws are in force to prevent the introduction of other breeds. The Alderney cattle are small and beautifully shaped. The colours most prized are red and white and grey and fawn; the brindled are rare and are little valued. In the winter the cows are housed at night. They are always tethered, and it is usual to shift the stake every three hours. There are some cows milked three times a day. An average yield is fourteen quarts per day, and from eight to nine pounds of butter a week. A two year old heifer will sell for £12, a first class cow at four years will fetch £25. Sheep are scarcely to be seen throughout the island. Fertile as the islands are, they cannot supply entirely their own wants, and it is necessary to import meat, eggs, and cereals from England, France, and America." * * *

The constitution of the Channel Islands seems to be peculiar and very complicated for such small communities. As has been observed, the people are also inflexibly opposed to changes, not believing that any proposed innovations can be improvements. Each separate island, too, has its own governmental arrangement. Though these are doubtless deemed very important by the islanders, they are necessarily of small interest to the rest of the world.

"The Channel Islands are eminently prosperous communities. Taxation is light, the public debt small, there is no want of enterprise in carrying out improvements, as the harbors of St. Helier's and St. Peter's Port prove. The confidence of the islanders in the stability of their own credit is proved by the readiness with which they will take up the bonds issued by the local government, when it is necessary to raise a loan. * * * That the islanders are too wedded to old customs, when proved to be bad, cannot be doubted; and the obstinate resistance which the Guernsey men offered to political reforms that were sorely needed, is one of the least creditable facts in their history. In both of the two larger islands there is a good deal of class feeling. The old families are too apt to look down upon those who are not owners of territory, but have made money in trade and commerce, although in so doing the latter have greatly

contributed to the prosperity of the whole community."

The manners and morals of the inhabitants have, to some extent, suffered by the great increase of tourists, and especially by an influx of late years of an undesirable class of residents, chiefly persons from France, Scotland and Ireland. Drunkenness is rather prevalent, but the writer thinks not to so great degree as might be expected, when it is remembered that a great temptation to this vice exists in the low price at which intoxicating drinks can be obtained. There are, however, no drink shops in the country parishes. In three respects Guernsey is said to be superior to Jersey, the people are longer lived, better educated, and more religious. These three advantages are doubtless closely connected, good morals, education and religion, tending to promote longevity. The people generally profess some form of the Protestant religion. In Guernsey Methodism early took root, and has now a strong hold upon the affections of many of the inhabitants. In the chief towns there may be found the usual variety of religious professions, but in the country parishes the inhabitants—who almost universally attend Divine worship—are with few exceptions, either Churchmen or Methodists. "In the town churches it is customary to hold the services in two languages, generally French in the morning, and English in the evening. In the country churches French is for the most part exclusively used. The Wesleyans have two distinct organizations. They have chapels and circuits in which English alone is used, and others in which French is exclusively employed. The latter are more numerous, and in nearly all the country parishes in the two principal islands, the French chapels stand alone. Crimes of violence are exceedingly rare in all the islands, and property is respected in a community where beggars are unknown, and every one possesses something that he can call his own. Altogether the English tourist, and indeed the Englishman in search of a comfortable home, may go farther and fare worse, than he will fare in this Anglo-Norman archipelago."

The population of Jersey, in 1851, numbered 57,155. The island has an active trade. In 1852 the number of registered vessels belonging to it was 370, exclusive of a large number of boats engaged in the oyster fishery. Butter and cider are exported in large quantities. Guernsey, in 1852, had 29,757 inhabitants. The chief exports are cider, potatoes, cattle and granite. Alderney, much smaller than either of the preceding, had, in 1852, only 1030 inhabitants.

Some Observations on Christ's Sermon on the Mount.

(Continued from page 115.)

"Blessed are the merciful, for they shall obtain mercy."

It is highly necessary for mortals to show mercy in all their words and actions one to another; and also to the creatures which God hath made for the use of man. It is usually said, that a merciful man is merciful to his beast, which generally is true; and if men are merciful to their beasts, how much more ought they to be merciful one to another. Where mercy is to be extended, it ought not to be done sparingly, since thereby, according to Christ's blessed doctrine, we are to obtain mercy. That servant who showed no mercy to his fellow, had no mercy showed to him from his lord. It is also recorded, in the name of the Lord, "He hath shown unto thee, O man! what is good, and what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God." By which it appears that we

are not just in the sight of God, if we are cruel and unmerciful one to another. And we ought not only to be merciful, but to love it, which, if we are truly humble, we shall certainly do. Mercy will lessen, and not magnify weakness, failings, or small and trivial things, one in another; and sometimes, as the case may require, larger things. Yet there is room for seasonable reproof and correction; but mercy must be mixed with justice, else the correction may end in tyranny. We ought to be gentle to all men, which is a token of true gentility; so to be truly merciful, is to be blessed, and to obtain mercy.

"Blessed are the pure in heart, for they shall see God."

By which we may understand, that we are to take care of our hearts, and to keep a strict watch over them; and not admit unclean or unhaste thoughts, or sinful desires, to have an entrance therein. And if at unawares they should at any time enter, we must not entertain or love them, but turn them out; for we, in this, should be like our heavenly Father, of purer eyes than to behold iniquity with any allowance or approbation: otherwise it will hinder us from seeing God, and from the sweet enjoyment of his most precious presence, and from beholding the only begotten of the Father, and the fulness of his grace and truth, which we cannot see if our hearts are impure. We have an instance in the scribes and pharisees, who, though they were outwardly righteous and clean, yet within were very impure, so that they could not see God, though he was in Christ reconciling the world to himself: notwithstanding their nice discerning eyes, yet they could not see him, for the impurity of their hearts; which was so great, that they murdered the just One, their hearts being full of deceit and hypocrisy. "Make clean the inside, and the outside will be clean also," says Christ: from whence it appears, that a true christian must be clean both within and without. The beginning of the work of purity and sanctity must be within; and being innocent and pure in heart, we shall then see the glory of the Father, the lovely beauty of the Son, and the power of the Holy Ghost, or Spirit.

"Blessed are the peacemakers, for they shall be called the children of God."

This peacemaking is excellent work, and a blessed calling; what pity it is, that there are not more workmen in the world who would set themselves heartily to it, which if they did, in a right spirit, God would certainly prosper the work in their hands, and plentifully reward them with his own peace, which passeth the understanding of the natural man. If our ingenious men, our men and women of skill and good natural parts, would take a little pains, nay, when the case requires it, a great deal, the Almighty would richly reward them. This work is not too mean even for princes and nobles; no, not even the greatest monarchs on earth, unless it be too mean for them to be called the children of God. And if the children of God are peacemakers, what and whose children are they who break the peace of nations, communities, and families? Wherefore we should seek peace with all men, and ensue it, or sue for it, by our continual seeking of it, being a precious jewel when found; and though this office may seem a little unthankful at first, yet in the end it brings forth the peaceable fruits of righteousness, as many so labouring have witnessed. And Christ, to encourage the work, says, "They shall be called the children of God;" which are the words of the King of kings; and if the princes of this world would promote this work among themselves, it would save a vast expense of treasure and of blood; and as these peacemakers are to be called the

children of God, they who are truly concerned herein, are not only so called, but are so in deed and in truth.

"Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Persecution may be considered in relation to calumny and reproach, and in imprisonment, confinements, or the like, or taking away life, goods on a religious account, for conscientious scruples, &c. What sad work hath there been this account in the world, not among Turks and Jews only, but among professors of christianity, which is indeed a great reproach to that holy name. Persecution for righteousness' sake is unfit for Turks or Jews, much less for the professors of our meek Lord; his dispensation and gospel being absolutely the reverse of it, which is a shameful sin to all men in all nations. However the persecuted have this comfort in the midst of all their sufferings: they are blessed of Christ, their Lord, who himself suffered for them; and they are promised by him the kingdom of heaven. By which doctrine it may be safely concluded, that the members of his true church never persecuted any, though they have been often persecuted; but the eyes of many are now open to the evil of it, and a spirit of moderation begins to grow and spring in divers parts of the earth.

It is to be desired, that the moderation of christians might more and more increase, and appeal to all men; because God is at hand, who will justify the innocent, whom he knows better than any man, because he sees their hearts, and he will condemn none but the guilty. How shall the Jews be converted, or the Turks be convinced of the verity of the christian religion, while its professors are tearing and rending one another: it not been for the immoderation and persecution among professors of Christ in christendom, called, it is probable christianity would have made far greater progress in the four quarters of the world long before this time, than it hath done. Persecution hath been proposed by the immoderate to allay heats and divisions, and to reach breaches; but the ancient history of persecution and the modern practice of it, fully convince that it hath always tended to make the hot hotter, the divisions greater, and the breach wider, and so the contention to grow endless; which nothing will end but a calm and quiet temper, the mind being cooled by the gentle influences of the Holy Spirit of Christ, the immaculate Lamb, who cannot to destroy, or devour, but to seek and to bring them home to his fold of rest in his Father's kingdom.

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

"Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you."

There is a persecution as before hinted, of calumny and reproach, or reviling, by evil speaking and falsities, which, for the most part, is better patiently and quietly to suffer for Christ's sake, and if we are abused to appeal to him; many times words beget words, till at last it comes to prejudice, and breaks the unity and peace of brethren and families. So that in a general way one had better suffer the calumnies and reproaches of evil men, with a tender concern for God's glory, resting in the blessing of Christ; and that thou wilt most surely feel if thou canst appeal to him on this wise, "Lord, thou knowest I suffer thee wrong for thy sake." In such sufferings there is an inward joy, a spiritual rejoicing, and the he

the persecuted is abundantly more glad, through the blessing and goodness of Christ, than the persecutor, whose conscience accuseth him in secret. And as to personal persecution, it is no more than the prophets and our Lord suffered before us: and with that consideration Christ comforts his suffering seed: Those who suffer with him and his people, these have the promise of reigning with him; and himself hath promised them a reward, no less than the kingdom of heaven.

"Ye are the salt of the earth: but if the salt hath lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men."

Here Christ sheweth that his followers must season the earth, by living a savory life, and by walking according to his doctrines, which is wonderfully set forth in this excellent sermon. If we live up to those holy rules, we shall be serviceable in our generation, and our lives will teach the people as well as our words, and better too, for how much example is better than precept. And indeed Christians ought to be careful in both; to live to live holy, and in words to be sparing, observing to "Let their words be few and savory, and seasoned with grace, that they may minister grace to the hearers." Thus should we season the world, and salt it with the salt of the covenant; that if we lose this savor of grace, and take a liberty which Christ and his truth do not allow, speaking things at random, which are not convenient or edifying, but altogether unsavory, then, according to our Master, who is in heaven, we are good for nothing but to be cast out, *i. e.*, out of the church, to be trampled upon by men, as in truth we deserve: not that our bodies are to be killed or destroyed; for the door of the church is always open to receive true penitents: but for this end and good purpose we are chastened of the Lord, that the soul may be saved in the day of the Lord. And those who know godly sorrow for their sins, and turn from the evil of their ways to amendment of life, those Christ forgives, and adviseth his church to do the same, saying, "If he repent, forgive him;" which repentance is best manifested by a new life and a holy and blameless conversation.

(To be continued.)

From the "Intellectual Observer."

Animal Life in South Africa.

BY H. CHICHESTER.

Although narratives of travel and of sporting adventures in Africa have of late become so numerous, the amount of information to be acquired through their medium respecting the peculiarities of the animal world in these regions, still beyond doubt the finest game countries of the older continent, is (with one or two exceptions) scanty indeed. We propose in the following pages to notice a few among the many points thus generally overlooked.

Commencing with the hugest specimen of nature's handiwork, the elephant, we have generally found two curious points overlooked or ignored by writers—one is the rapid and noiseless movements of this animal in the thickest cover; the other, his capabilities of passing over ground for him apparently utterly unfeasible. The elastic noiseless footfall of the elephant has been frequently referred to by writers on Indian subjects, and has been rightly asserted to be the most agreeable feature in journeying on elephant-back. This peculiarity may be easily explained by an examination of the structure of the animal's foot; at the silent stealthy way in which he will pass through the densest thicket, literally "*slipping away*," when his acute sense of smell or hearing

warn him of danger, has been generally overlooked, and appears to us somewhat difficult of explanation. Let any one unskilled in the mysteries of "bush ranging," attempt to move even a few paces in an ordinary fox-covert without noise, and he will form some idea of the difficulties presented to the passage of so huge an animal as the elephant through the dense tangled undergrowth of a South African "bush." Yet that the animal, despite his enormous bulk, will "draw off," when within a few yards of his pursuer, without the slightest noise, and with the greatest rapidity, even in the thickest cover, is undeniable. We may, however, remark that this faculty or by whatever other term it may be described, is not peculiar to the elephant alone, for it has been observed to a marked extent in the moose or cariboo of North America.

Again, his powers of passing over difficult ground are often underrated even by hunters. When experiments were first made in India in training elephants to draw the guns, it was observed with surprise that the animal's powers of ascending steep and rugged ground were far greater than had been anticipated. The gun, a light six-pounder, with which the trial was first made, was drawn up a slope so steep as to require the animal to crawl upon its foreknees, without hesitation. On the other hand, hampered by the gun and harness, the elephant (a small female) showed unusual dread of soft and swampy ground. In Africa, marshes do not seem to possess the same terror for these animals in their wild state, for if they offer tempting pools, however uncertain the footing may be, the elephants appear to find a track across them. In the river courses too, deepened as they are by the torrent of the rainy season many yards below the surface of the surrounding country, and having banks nearly perpendicular, small shady pools close sheltered from the sun's rays, often remain in the hot season when the rest of the stream has disappeared, and to these, should no other way be open, may be found tracks of the animals, leaving no doubt they have reached the coveted water by slipping down on their posteriors. In what position the hinder legs are placed during this operation we cannot tell, but the "spoor" leaves no doubt of its having been repeatedly adopted in places apparently inaccessible.

The elephants generally remain in the thickest part of the forest during the day, making for the water, to which they often go long distances, shortly before midnight, and returning to cover some hours before dawn. We may here remark, that although these animals, owing no doubt to their acute sense of hearing and of scent, have never been surprised in a recumbent position, there is ample proof that the bulls at any rate, usually rest lying on their sides. The late Gordon Cumming was, we believe, the first to note this fact, which we can ourselves confirm. He remarked that the sides of the enormous ant heaps so common in this region, were apparently preferred, and that the ground was often distinctly marked with the impression of the under tusk as well as of the animal's body.

The influence of the particular tract of country in which they are found upon these animals, and the influence which they, in their turn, like all other living creatures, exercise on their habitat, should not escape a short notice.

On the borders of the Cape Colony and Natal, we find the few elephants that remain large in size, but with comparatively small tusks of inferior ivory. As we approach the equator, although food is far more plentiful, we find the animals smaller in size, having far larger tusks, the latter

too being of an ivory far superior in hardness and closeness of grain. Indeed, although naturalists have not recognized more than one species of the African elephant, the varieties of ivory exported from the north, west, south-west, south-east coast, and the Cape, have each marked differences of quality by which they are easily recognizable. The animals in their turn, however, likewise affect the economy of the country they inhabit. The damage done even by a single elephant in a very short time to a patch of cultivated ground is truly frightful, and having been once seen, would lead one to imagine that when these animals are herded together in vast troops such as the one seen by Dr. Livingstone on the banks of the Zambesi, consisting of over eight hundred, covering an extent of two miles of country, their course would be marked by utter desolation. The havoc thus caused is not however perceptible, a fact which that observant traveller has attributed, no doubt rightly, to the care shown by the elephants in the selection of their food—a point, as he justly remarks, often overlooked in estimating the quantity of food required by the larger animals.

Again, all these animals, rhinoceri and hippopotami included, are, as M. Krapf observed, the true pioneers, "the real path-makers of the tropical forest, which without their tracks would be often utterly impenetrable to man." Further, these paths leading as they most frequently do, to water, are often the only open channels for the surface-flow of the heavy rainfalls, and thus materially contribute to the continuance of the water supply of the district, to the very existence of which they owe their formation. While the elephant does not thus destroy vegetation which would ruin the shelter which appears indispensable to him, on the other hand he directly assists the production of new growths by his habit of searching for the many succulent bulbs to be found below the surface of the soil in every open space.

Gordon Cumming, in whose time elephants were more plentiful in the neighbourhood of the colonial frontier, than they are at the present, described large patches of many acres each in extent, as being thus ploughed up to a depth of several inches by the tusks of the elephants in quest of roots and bulbs; thus doubtless bringing to the surface germs of a fresh vegetation which would otherwise lie dormant. It is curious to remark that Pliny was acquainted with this habit (generally overlooked by modern writers) and he describes the "Indians" (?) as sowing their corn in the furrows thus provided for them by the elephants.

We have already alluded to the influence of locality on the size of the elephant, and the same remark appears to hold good with other animals. Many of the so-called varieties of antelope are asserted by Dr. Livingstone in a note to his last work to be but local variations of other species already known. The same remark applies to the carnivora; the varieties of lion, the yellow and black, as they are styled by the colonists, thus appear to be one and the same animal at different ages and under the influence of different localities; the darker colour coming with age, and the thickness of the coat and the shagginess of the mane being apparently in a great measure dependent on the nature of the cover frequented by the animal.

(To be concluded.)

Mining Phenomenon.—It is a curious fact, connected with deep mining, that from the hours of twelve at night till eight in the morning, the disturbing influence in the bowels of the earth ob-

tains increased activity. At that time it is observed by miners that water falls from places where none is observable during the day. The volume in the wheel is perceptibly increased, the atmosphere is charged with gases which often prevent the lights from burning, and small particles of earth and rock are observable to fall from the tops of the drives. Whether this phenomenon is to be attributed to the diurnal motion of the earth, or other causes, it is worthy of the attention of the curious.—*Geelong Advertiser.*

THE LIVING TEMPLE.

BY O. W. HOLMES.

Not in the world of light alone,
Where God has built his blazing throne,
Not yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green,
Is all thy Maker's glory seen:
Look in upon thy wondrous frame,
Eternal wisdom still the same!

The smooth, soft air with pulse-like waves
Flows murmuring through its hidden caves,
Whose streams of brightening purple rush,
Fired with a new and livelier blush,
While all their burden of decay
The ebbing current steals away,
And red with Nature's flame they start
From the warm fountains of the heart.

No rest that throbbing slave may ask,
Forever quivering o'er his task,
While far and wide a crimson jet
Leaps forth to fill the woven net
Which in unnumbered crossing tides
The flood of burning life divides,
Then, kindling each decaying part,
Creeps back to find the throbbing heart.

But, warmed with that unchanging flame,
Behold the outward moving frame,
Its living marbles jointed strong
With glistening band and silvery thong,
And linked to reason's guiding reins
By myriad rings in trembling chains,
Each graven with the threaded zone
Which claims it as the master's own.

See how yon beam of seeming white
Is braided out of seven-hued light,
Yet in those lucid globes no ray
By any chance shall break astray.
Hark how the rolling surge of sound,
Arches and spirals circling round,
Wakes the hushed spirit through thine ear
With music it is heaven to hear.

Then mark the cloven sphere that holds
All thought in its mysterious folds;
That feels sensation's faintest thrill,
And flashes forth the sovereign will:
Think on the stormy world that dwells
Locked in its dim and clustering cells!
The lightning gleams of power it sheds
Along its hollow glassy threads!

O Father! grant thy love divine
To make these mystic temples thine!
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust thy mercy warms,
And mold it into heavenly forms!

Peace has unveiled her smiling face,
And woos thy soul to her embrace:
Enjoyed with ease, if thou refrain
From earthly love; else sought in vain.
She dwells with all who truth prefer,
But seeks not them who seek not her.

Yield to the Lord, with simple heart,
All that thou hast, and all thou art;
Renounce all strength, but strength divine,
And peace shall be forever thine;
Behold the paths the saints have trod,
The paths which led them home to God.

Selected.

Selected.

Guyon.

John Dunstone.

(Continued from page 119.)

Shortly after this manifestation of divine goodness, he and his wife were brought into distress, on account of inability to meet the demands of their landlord; who, for the small sum of thirty shillings, inconsiderately pressed hard on these poor afflicted people. They had struggled hitherto, out of their bare weekly allowance, to keep up the payment of the rent; not unfrequently, in order to do so, living sparingly, even on bread and water. However, this proved insufficient, and, notwithstanding all their efforts, an accumulation of debt seemed unavoidable. In his perplexity, he left the house to seek, in some sequestered place, divine counsel and direction. "I well remember," said he, "the spot on which I stood; and there, in deep retirement before the Lord, it pleased my Heavenly Father to pour out of his love and mercy on my soul. And now," said he, "raising my hands toward heaven, I exclaimed: 'My Heavenly Father, condescend to show me how to proceed in this matter, and whatsoever my hand shall find to do, either now or hereafter, with thy gracious assistance, I will do it with all my might, leaving the event to thy Divine Providence.'" He returned to his house with a peaceful mind, fully assured that He, who heareth and answereth prayer, would deliver them out of their difficulty.

Just at this time, his mother and two of his brothers came to see them. John Dunstone and his wife informed them of their circumstances, expressing, at the same time, their willingness to go to the parish work-house, had the inmates been of sober habits; but this not being the case, the prospect of such society was distressing. His brother kindly replied: "You shall not go there; we will build you a little hut on the common, so that hereafter you shall have no rent to pay." To meet the present demand, was now his remaining difficulty; and, to accomplish it, an appeal to the parish vestry seemed his only resource. This course he took, and such was the feeling induced in the minds of those present, that they at once expressed their willingness to pay the arrear. The humble dwelling was quickly commenced; and when, after a few days, the mud wall was raised about six feet high, "I well remember," said he, "feeling my way into the corner where I am now sitting, and here, on the bended knees both of body and soul, I consecrated my little dwelling to the Lord; telling him it should be his house, dedicated to his service, and earnestly supplicating that all who should live in it might live in his fear, and that all who should die in it might die in his favor. And this, through divine goodness, has been hitherto mercifully the case—three members of my little family having exchanged mortality for life since we first settled under its roof, each leaving a precious testimony to the grace and mercy of the Redeemer."

It will be right for me here to observe, that in every season of pecuniary difficulty, he conscientiously avoided obtaining even the necessities of life on credit, as he might have done; and from the hour when he first became sensible of the light of Christ illuminating his mind, the inconsistency of obtaining the property of another, without a reasonable prospect of early payment, was clear to his view. Faithful to the conviction, he ever chose, even in times of great extremity, rather to cast himself on Divine Providence than in this respect to infringe on the divine law.

About the same time, he was deeply exercised on the subject of praying occasionally with his family; there were times when the duty pressed

For "The Friend."

heavily on his mind; but so weighty did the engagement appear in his view, and so encompassed with weakness and infirmity did he feel himself, that the struggle was nearly overwhelming to his weak, emaciated frame; and when at last a conviction of duty rose above every other consideration, he rather fell on his knees than deliberately bowed them before the Lord.

In this manner he continued to act; not periodically entering on the awful engagement, but at those seasons when the good hand of the Lord was upon him, preparing the sacrifice, and strengthening him with might in the inner man, to approach the throne of heavenly love with earnest and prevailing supplication, to the comfort of his own soul, and the furtherance of the work of grace on the souls of his household.

One of the most remarkable passages of his life now took place. Poverty, with all its usual concomitants, had long been the portion of himself and family (except indeed that in their case thankful and contented spirit appears uniform to have prevailed,) but at this time the pressure of want was heavy upon them; their barley-cake (and this was all their provision) was nearly exhausted, and several days must elapse ere they would be likely to find the means of procuring more. The wife, leaving her baby, with an elder child, to the care of their blind father, had gone in the morning to a neighbouring farm to work, and returned at the dinner hour, far less with the object of satisfying her own hunger than that of ministering what she could to the sustenance of her child; and having accomplished this object, she again went to her labour. Shortly after she had left the house, he took a small piece of what yet remained of the loaf, and with it a cup of water, and sitting down in his usual corner, lifted up his heart in thankfulness to his Heavenly Benefactor, for the provision his hand had made, while tears of emotion followed each other down his cheeks. "I have tasted," said he, "many sweet things in my life, both the honey and the honeycomb, but nothing so sweet to my taste as the bread and water of which I had now partaken."

Having thus finished his meal, without, however, satisfying his hunger, choosing rather to deny himself, in order that a little might be kept for the use of his wife after the toils of the day, it was powerfully impressed upon his mind that he would, in an especial manner, dedicate that afternoon to the Lord, by seeking renewed evidences of his love and favor. With this view he placed the infant in the cradle, and quickly sought to sleep. Its little sister he led to the grandmother's, who lived just by on the common, and returned to his empty dwelling.

On entering, he locked the door, and drawing down the curtain, sought the accustomed corner where, in silent retirement, he sat down to wait upon the Lord, and in the ability which he might give, to draw near in spirit unto him. He well knew the heart of his servant, his deep devotion, his unfeigned humility, his lively and cheerful faith in a merciful Providence, unwavering notwithstanding the utter destitution of his present circumstances—He who knew all this, condescended, in a remarkable manner, to reveal himself to his disciple. If I might venture to draw such a parallel, his case must have been, in an inconsiderable degree, similar to that spoken of in this language: "Whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth." Though I feel a degree of hesitation in introducing these words to my readers, yet I cannot find language better adapted to portray the real circumstances of the case. For

ours, at least, must have passed away in this manner, during which, without uttering a word, as far as he knew, he remained in deep tranquillity and fervor of spirit, swallowed up in the luminous presence of the Lord, and reposing (if I may so speak) under the wings of the cherubim before the mercy seat, insensible to all around him, and as if no longer an inhabitant of this world. "And when," to use his own language, "I came a little to myself, all was light and life around; and although conscious of my blindness, yet it appeared to me that if a pin had been on the floor before me, I could readily have picked it up." The glory of the visitation gradually declined, till, after a little time, he found himself the same poor, weak, suffering creature as before, though still retaining, and that for a long season, a precious sense of the mercy of the Most High, thus remarkably enjoyed by his soul. His sense of hunger now returned, with a feeling of condemnation for want of faith in Divine Providence, which would have led him to satisfy it without being careful for the future, seeing how marvelously his Heavenly Father had often dealt with him; but again lifting up his heart to the Fountain of mercy, his former peace was restored. By this time his wife had returned from her labour, and an invitation had reached them to take a meal at her mother's. This they thankfully accepted; and the refreshment was very seasonable.

Although they had carefully avoided making known their circumstances, even to their nearest relatives, yet, on the following day, a loaf came from one quarter, a tub of potatoes from another, fish from a third, &c., so that in no week of their lives were they more plentifully cared for than in this; and, remarkable as it may appear, from that day to the end of their lives, a space of more than forty years, they never knew absolute want; the same ever gracious Providence still watching over them, and verifying in their experience the truth of his own blessed saying: "The young lions do lack, and suffer hunger; but they that fear the Lord shall not want any good thing."

(To be continued.)

For "The Friend."

North Carolina.

The following letter is one of many—all reliable—of the same import. It was not written for the public eye, but believing that such facts as are referred to, should be known, and that however powerless "appeals" founded on them may prove in arousing the reader's sympathies, the facts themselves will arrest the attention of many blessed with the means of relief.

It is hoped also that it may suggest to the committees in the different Monthly Meetings, engaged in collections for the Freedmen, whether they are working with an earnestness comporting with the very decided feeling and action of the meeting at the Arch Street Meeting House on the 25th of the 10th mo.

Y. W.

Salisbury, 12th mo. 3d, 1866.

DEAR FRIEND:

There are several very pitiful cases of destitution and suffering among the freedmen in my neighborhood.

Duncan and Jane Neely, an aged couple, are, through sickness and crippled limbs, rendered almost entirely helpless, and dependent upon occasional charities.

Caroline Carson, who has seven children, is a widow, and only three of her children are self-supporting; the other four have been wandering with her over the highways for some time, begging piteously for employment and food.

Beside these there is a long list of women and

children, having no husbands or fathers to depend upon, who must undergo indescribable suffering this winter, if not cared for.

Please call the attention of your charitable Association for the relief of indigent freedmen to these cases. They are indeed needy and deserving. The failure in our crops will render their condition really alarming.

Thy attached friend,

EDWARD PAYSON HALL.

P. S.—Anything in the line of either clothing or provision will be thankfully received by me for them, and distributed among them, with all the care and judgment I can exercise.

Respectfully, E. P. H.

For "The Friend."

Thoughts for the Times.—No. 53.

These views of John Woolman are but the development of the one great principle, that the Divine inspeaking Word is the supreme guide of life, its teaching being the appointed law of conduct. The peculiar merit of the essays lies in the fidelity and clearness with which he applies this Divine rule to our human concerns, to the outward business of life and the government of the inner man; surveying the great interests of humanity and the duties of each class to every other, from the stand-point of that pure wisdom, which feels the perfect equality of all in the Divine sight, embraces in the common brotherhood of man, all kindreds, tongues and complexions, and extends even to the brute creation its kindness and compassion.

When John Woolman arrived at manhood, the colonies on the Delaware had been blessed with fifty years of unbroken peace and happiness. The Friends were still among the foremost inhabitants in wealth and respectability, and they did not deny themselves these conveniences and comforts of life which their ample means placed within their reach, and which their high standing in society might seem to require. There are tendencies in such a community to formality in religion, to the varnished selfishness of polished life, and to the substitution of schemes of philanthropic benevolence for the humbler, but sterner and more imperative duties of self-denial and obedience to the Divine law.

This state of things did not escape the penetrating eye of Samuel Fothergill. "A people," he observes, "who had thus beaten their swords into ploughshares, with the bent of their spirits to this world, could not instruct their offspring in those statutes they had themselves forgotten. As every like begets its like, a generation was likely to succeed formed upon other maxims, if the everlasting Father had not mercifully extended a visitation to supply the deficiency of their natural parents. It consisted with his wisdom and mercy to reach forth a hand of love to many of them of the younger sort, and to subject their hearts to the work of his own power."

Among the most eminent of these chosen servants was John Woolman. The life of purity and simplicity into which he was led, was as peculiar and distinct from that of his brethren in faith, as these were in character from the professors around them.

A certain writer has said that the Quakers were the Protestants of Protestantism; and in the same manner it may be said that John Woolman was the Quaker of Quakerism. And although the mere imitation of him in the things into which he was led, can never constitute christian virtue, yet none can go astray in following implicitly the Guide whom he followed; whose in-

structions are ever adapted to the peculiar condition of each, and will lead not into absolute identity of practice, which would be, or would end in being artificial and formal, but into that unity of the Spirit which is able to bind all classes and conditions of society into one holy brotherhood.

What then was the significance of John Woolman's character? In the dealings of the Almighty with mankind, we find that a holy example has ever been the most powerful means of enforcing and spreading the Truth. To take the highest instance of all, that of our Saviour himself—deeply as we reverence his condescending love, his atoning sacrifice, his redeeming mercy, we cannot but feel that it is the immaculate innocence and purity of his walk among men while here on earth, that independent of the visitations of his Spirit, touch the heart and enable us, through thus contemplating his human nature, to realize his Divinity, and through the aid of that Spirit, qualify us to follow in his footsteps, and to become indeed his disciples.

And in all ages when a backsliding, rebellious people had to be awakened and recalled to their allegiance to truth and duty, it has been by the instrumentality of men raised up for the work, and giving proof of their call by their holy, self-denying lives.

Especially was this the case with George Fox and the early Friends who were sent forth to republish the doctrines of the primitive christians.

The "holy experiment" of William Penn in founding the colony which bears his name, was successful beyond all precedent, and its prosperity severely tried the consistency of the Friends. The disciples of Fox and Dewsbury became the owners of slaves and indulged in a luxurious style of living, that led them off from the primitive simplicity of their fathers. There had not been wanting faithful disciples who deplored and reproved these departures.

But it was the preaching and still more the life of John Woolman, as instrumental means, that first effectually convinced the Society of the wickedness of slave-holding. The presence of a man who would not draw up a writing which conveyed or bequeathed a slave, who would not share the hospitality of a master living at ease on their labour, without making what he deemed a just compensation to the slave; who travelled through their country on foot as a minister of the gospel, in the garb of a servant, that he might more fully enter into their sufferings; who would eat and wear none of the products of their forced labour; who wet the floor where he sat in meetings for business, with tears of pity for the oppressed, and of contrition for his brethren, was a living protest against the iniquity, more effective than words, and won over all that was good in the Society to his side.

And this protest against slavery was but a branch of John Woolman's protest against all injustice and oppression, against excessive and unnecessary labour, and all that disturbed the true harmony of the creation. Like the primitive Friends he carried his entire belief over into practice. He kept a small shop for the sale of his tailor's goods, and gave it up because it was attended with much cumber. He worked at his trade without even an apprentice, and would put no superfluities on the garments he made. When he was prevented from setting off in due time for meeting, he would not hasten his horse, but chose to take his seat after the meeting was gathered, rather than oppress his beast. He thought that dying clothes was a means of hiding dirt, and opposed to that true cleanliness which becomes a

holy people, and he wore garments of the natural colour of the wool and fur. He had read of the cruelties practised in working the mines of the precious metals, and he was not free to drink from a silver cup, or to use articles of gold or silver. He bore his testimony against the eager hurry of business, and the cruelties practised upon stage horses and post boys in England, in the excessive labour to which they were subjected, and he refused to ride in a postchase, or to have his letters sent by mail.

These singularities of John Woolman were looked upon by some as mere eccentricities, which were greatly in the way of his usefulness. Those who saw deeper, knew that they were essential to the completeness of his character, as a man raised up for a sign in Israel. They were dictated by a sense of duty, in a mind singularly gentle and unselfish, and tremblingly alive to the reproofs of instruction. Nor was his example lost upon the Society. He was one of those eminent men, who were chosen and sent forth to recall it to its primitive faith and practice, and whose influence upon it, is to be felt even to this day. For it is greatly owing to the apostolic labours and pure example of such men as John Smith of Marlborough, John Churchman, John Woolman, William Jackson, and their consistent contemporaries and successors in the church,—labours and examples still held in grateful remembrance—and especially to John Woolman in the remarkable writings which he left behind him, that the Yearly Meeting of Pennsylvania has, through the Divine blessing, held fast to the ancient doctrine, to the form of sound words, and to comparative plainness and simplicity of life and manners, amidst surrounding changes in fashion, and departure in principles.

John Woolman was deeply concerned on account of the oppression of the poor by the rich, their hard and incessant labour, and their wages inadequate to the real wants of life. This inequality of condition between the two classes seemed to increase with the increase of wealth, as if the abjectness of the poor were a reaction from the elevation of the rich. And in that day there seemed to be no escape from this condition of things, but in going back to the simplicity and rudeness of patriarchal times, as if, for once, the inevitable law of human progress was at variance with the beneficence of the Creator.

But a mighty change was at hand. The invention of the steam-engine had already altered the face of society, and revolutionized the industry of civilized man. At this day that marvellous agency is doing work which millions of human hands could not perform—a labourer that never tires, nor eats or sleeps, nor asks for wages, and that year by year is taking upon itself fresh tasks of severe drudgery, from which it relieves the toiling workman, asking only in return his skill in guiding the almost thinking machinery it propels. Hitherto the advantage of this vast saving in the cost of production, has been to the consumer and to the wealthy owner of machinery.

But the labourer has learned from the capitalist the secret of co-operation. As the co-operative stores of the English labourers are introduced into other countries, the beneficial society, the saving bank, the school and the lecture room will follow in their train. The artisans are learning to combine their small savings and to conduct successfully various branches of business and manufactures. They are setting limits to the requisitions of the master, both as to the hours and wages of labour.

The sure effect of all these changes will be to raise the social condition of the working man, to

lighten the severe and incessant toil to which he has been subjected, to render a general intelligence and a knowledge of the useful arts, the necessities of his condition, to promote the accumulation of small savings so as to render old age comfortable, to put him in a condition to maintain his social rights and to feel the dignity and responsibility of his social duties. Thus will the beneficent wisdom of the Almighty in so framing our social instincts as to connect progress in the arts of life with progress even in virtuous sentiments, be indicated by the union of capital with labour—the effective cure, it is believed, of those dangerous inequalities of condition, which corrupt the rich and debase by oppressing the poor; and which have hitherto baffled every effort to equalize them.

It is obvious that we are approaching this condition of the social relations—which is even now at our door, and to which we must submit, whether we will or not. What concerns us here, is the moral consequence of this mighty change. It is as if vast tracts of a wild and desolate region were suddenly opened to industry, and rendered capable of tillage and husbandry. The soil indeed will require long, patient and careful cultivation before its full capacities can be developed, which only the dews, and rains, and warmth of Heaven can quicken into life. But never since the dawn of modern civilization has there been a period more full of hope and promise, which called so loudly for the aid of all wise, and thoughtful, and religious men, in guiding its tendencies, and elevating it to the level of its duties.

Without presuming to say how the Society of Friends may be led in the future now before us, we cannot doubt that if faithful to its own principles, it will keep its hands clean from the gain of oppression, prove by its humble, watchful course, its reliance on the guidance of the Holy Spirit, strive earnestly to promote useful learning and pure religion among all; especially the working classes, present a pattern of true wisdom and simplicity in its manner of life, and lift up its voice against all injustice and violence.

Were John Woolman still living, his gentle and sensitive spirit would no doubt turn aside from the strange hurry and noise of the world in which he would find himself; he would still feel himself set as a mark in Israel; but there can be little doubt that he would deeply sympathize with the toiling thousands who are working their way upwards into higher regions of intelligence and morality, and that he would find in them an eager audience for the reception of his gospel message of “peace on earth and good will among men.”

Selected for “The Friend.”

The Mustard Tree of the Bible.

The word *sinapi* is met with in the Gospels according to Matthew, Mark and Luke, and it has been translated *mustard tree*. Much difference of opinion has existed as to the plant here intended. It is thought that it cannot be the common mustard of the country, which is an herb of annual growth; whereas the evangelists speak of the plant as a tree having branches, on which the fowls of the air lodged. * * Our Lord also alludes to the smallness of the seed in Matt. xvii. 20, and Luke xvii. 6. The mustard plant then was a branching tree with a small seed. Dr. Royle has examined this subject with his usual care and acuteness, and finds that the mustard plant of Palestine at the present day, is a tree which answers in every respect to the description of the sacred writers. The tree grows near Jerusalem, and most abundantly on the banks of

the Jordan, and round the sea of Tiberias. It is known to botanists as *Salvadora Persica*, and belongs to the natural order Salvadoraceae, which is considered as being nearly allied to the olive family.

The trunk of the *Salvadora* is sometimes twenty-five feet high, with a diameter of one foot. Its branches are very numerous, spreading, and with their extremities pendulous, like the weeping willow. The flowers are minute. The berry is very small, much less than a grain of black pepper smooth and red. Each fruit contains one seed which is pungent, and is used as mustard. The fruit has an aromatic smell, and tastes like garden cress. The bark of the root is acrid, and is used in India for causing blisters.

Some, however, still think that the black mustard plant, (*Sinapis nigra*), is referred to in Scripture, inasmuch as the *Salvadora Persica* is a subtropical plant, found in the valley of Engedi, and not a common plant in Palestine. The common black mustard plant has been seen in the Holy Land as high as the horse and his rider, and birds would naturally settle or rest upon it. The parable illustrates the increase of Christ's kingdom, which from small beginnings is destined finally to extend over the whole earth.

Professor Hackett tells us that when crossing the plain of Akka, in Palestine, he saw before him a little grove of trees. On coming nearer they proved to be a grove of mustard plants. Some of the trees were full nine feet high, with a trunk two or three inches in circumference, throwing out branches on every side. He wondered whether they were strong enough for the birds “to lodge in the branches thereof.” Just then a bird stopped in its flight through the air, alighted down on one of the limbs, which hardly moved beneath the weight, and began to warble forth a strain of sweetest music. The professor was delighted with the incident, his doubts “were charmed away,” the “least of all seeds,” has actually grown into a substantial tree.—*The Plants of the Bible*, by Prof. Balfour.

Value of Insects.—Great Britain pays annually \$1,000,000 for dried carcasses of that tiny insect known as the cochineal; while another—also peculiar to India—gum shellac, or rather its production, is scarcely less valuable. More than 1,500,000 human beings derive their sole support from the culture and manufacture of the fibres spun by the silk worm, of which the annual circulating medium is said to be \$200,000,000. In England alone—to say nothing of the other parts of Europe—\$500,000 are spent every year in the purchase of foreign honey, while the value of that which is native is not mentioned, and all that is the work of the bee; but this makes no mention of 10,000 pounds of wax imported every year. Besides all this, there are the gall-nuts, used for dyeing and making ink; the cantharides, or Spanish fly, used in medicine. In fact, every insect is contributing in some way—directly or indirectly—in swelling the amount of our commercial profits.—*Late Paper*.

For “The Friend.”

The remarks of Robert Pryor, in “The Friend,” were very striking, and should make a lasting impression on our minds, viz: “Dear brother, be not too anxious about the things of the world; for my inordinate desire to accumulate wealth, has been a heavy burden to me; no one knows what I have suffered on that account.” He also acknowledged that his having been so solicitous after the world, had made him a “dwarf in religion,” exemplifying the truth of the declaration

of our blessed Saviour, when He said, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." He was also made sensible of not having been as useful in Society as he should have been, and that the love of money, and an inordinate desire after wealth, had pierced him through with many sorrows."

Of the truth of these expressions we need not doubt, for they were spoken in an honest hour, and should convince the living in such a manner as to arouse them from their lethargy, and speedily put in practice the advice of one standing in the awful presence of the Judge of the whole earth: and who will sooner or later bring us all to an account for the deeds done in the body, whether they be good or whether they be evil. But let us not wait to have one sent from the dead as Dives wished, to convince us of the truth of these things, but let us rather listen to the Prophet of prophets, who has told us, "to seek first the Kingdom of God, and His righteousness, and all these things shall be added unto you." How much better to believe Him who said, "Take no thought for your life, what ye shall eat or what ye shall drink; nor for your body what ye shall put on;" than to wait to be convinced when it is too late to put in practice our belief in them.

Far be it from us to discourage any from making proper efforts to gather enough of this world's goods to make them and their children comfortable while passing through time, and even some also for the needy; for while they have this in view, they are often, if not always blessed in basket and in store. The Searcher of hearts knoweth who are gathering with this object in view, and those for aggrandizement and show. Therefore, let us keep before us the advice of the Apostle, "to let our moderation appear unto all men."

Hardening Copper.—A correspondent of the *Cincinnati Gazette* states that a Mr. Dismar, of Upper Sandusky, Ohio, has discovered the process of hardening copper, an art which has been lost since the days of King Solomon. It is well known that the ancients possessed the art of hardening copper and making it equal to the best of steel, but for nearly three thousand years all knowledge of the method has been in oblivion.

THE FRIEND.

TWELFTH MONTH 15, 1866.

If we believe that the life of Christ, as set forth by the evangelists, is a model of perfection which we are called to imitate, we must admit the obligation to show forth the virtues of Him who has called us to his kingdom and glory. However much we may feel that that example, so far as He was divine, is above our level, and that in us the weakness of the flesh often controls the willingness of the spirit, yet neither can exonerate us from conforming to the laws to which our great Lawgiver himself teaches obedience by his own practice. His whole life was a beautiful exemplification of the religion he introduced and taught, and his disciples are enjoined so to conduct themselves that they too may adorn the doctrine of Him, their Saviour. But if we were to judge of christianity from the course pursued by ordinary, nominal christians, we could hardly escape the conclusion that instead of being a system of purity and self-denial, it inculcated self-indulgence and devotion to the world.

Our Saviour who knew perfectly the relations of this state of being to that which is to come, and the value of every thing that can engage the attention of man while here, has told us emphatically there is a constant and potent snare in any other riches than those which we may lay up in heaven; yet the possession of gold and silver, as representatives of this world's wealth, appears to be the great object towards which the large proportion of his nominal followers turn their fondest wishes, devote the greatest portion of their time, and bend their choicest energies. The fullest blessings and rewards pertaining to a strictly christian life, can be seen only by the eye of faith, and the promises of the gospel are addressed to those, and those only, who are willing to take up their cross, and deny themselves. But surrounded with evil examples, and prone, from the promptings of their animal appetites to self-indulgence, men, while they admit the truth of the theory, readily permit their attention to be absorbed by that which promises present gratification; and are thus easily allured from the narrow path of righteousness by the desire for wealth and worldly importance, as ministering to the pride of life and the pleasures of sense. Thus they voluntarily renounce the protecting power of the religion they profess, while they throw themselves into the way of temptations, they seldom have innate strength to resist.

We think this is to be constantly seen at the present time, and in our own country. The eager pursuit of riches, the rampant growth of luxury, and the inordinate thirst for splendor and gait, clearly indicate that the restraining principles of the religion of Christ, so generally professed, are either unrecognized, or thought of but little account; while the frequent instances of wholesale swindling, embezzlement and theft among those holding stations of trust and responsibility, show unmistakably, with how little force mere conventional laws of morality and honor, check the downward career of men who rely on nothing better to oppose the temptations abounding amid the general struggle for money and the pleasures it can command.

The bold and flippant manner in which the unrighteous gains of speculators and government contractors are acknowledged; the open-faced frauds practised in stock-jobbing, and the legalized gambling in the gold market, if read aright, with the few commentaries they call forth in the public press, show that a widespread demoralization has overtaken the community, blunting that nice sense of justice, honor, and honesty which characterized our forefathers, and which is inseparable from a sound belief in the christian religion.

These sorrowful lapses are probably more glaringly displayed in cities than in country places; but the spirit of gain and greed of gold have pervaded all portions of the land, often urging those engaged in agricultural pursuits to exchange their slow but surer accumulations, for the more hazardous ventures of mercantile business, and not unfrequently betraying the devotee of mammon into inextricable difficulties, ending in disgrace to himself, and loss to all who have reposed confidence in his integrity.

Such facts are well calculated to alarm every sincere believer in the truths of the gospel, and make him tremble for himself, for his fellow professors, and for his country. If sufficiently alive to his responsibilities and the dangers that surround him, he can hardly fail to recognize the various forms assumed by this besetting sin, and that he, in common with his fellows, is exposed to its insidious contagion. This last considera-

tion, properly impressed, he will not be neglectful of close attention to that Monitor within, which alone can give him a clear insight into the sources of his own weakness, and knowledge where availing strength is to be obtained; teaching him how to act for himself and towards others; and richly rewarding him for every act of obedience. In this connection we would impress on the minds of our readers the following extracts from the advice of Philadelphia Yearly Meeting on the subject of trade.

"We affectionately desire, that Friends may humbly wait for Divine counsel in all their engagements, and duly attend to the secret intimations and restrictions of the Spirit of Truth in their business and trading, not suffering their minds to be hurried away by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours, that 'They who will be rich, fall into temptation and a snare;' and erring from the faith, 'pierce themselves through with many sorrows.' Even when riches, to any extraordinary degree, have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of Truth, into liberties repugnant to our religious testimonies, and sometimes into enterprises which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation."

"The standard which the world adopts, and even defends, in its pursuit of trade and its desire to gather riches, is not a safe one for the disciple of Christ. 'Men will praise thee when thou doest well for thyself;' and we sorrowfully see that this praise is often bestowed with but little regard to the means employed to acquire wealth. But we are taught by the Saviour himself, that 'that which is highly esteemed among men is an abomination in the sight of God,' and we fear that it is true as respects some of the modes of conducting business, and many of the schemes for procuring money, which are resorted to in the present day. Earnestly do we desire that all our dear Friends may be scrupulously on their guard, not to suffer their nice sense of christian integrity to be blunted or benumbed by the examples which pass unreprieved in the community, but steadily adhere to that strict uprightness, in all their transactions and converse, which becomes the disciple of Christ, and which so remarkably distinguished our worthy predecessors. How exact were they in the fulfilment of their words and obligations! how careful to avoid all evasive and insincere dealings! and how conscientious not to engage in any thing of a doubtful or objectionable character! Their strictness in these respects gained for them and for our religious Society a high reputation, and the Lord blessed their honest endeavours, so that they prospered in the world. May their noble example influence us of the present day to follow in their footsteps, that so our conduct may bring no shade over the brightness of our christian profession, but that walking and acting in the holy light of the Lord Jesus, we may by our example, commend our principles to those who behold us, and experience in ourselves the truth of the Scripture declaration, 'The path of the just man is as a shining light, that shineth more and more unto the perfect day.'

"We believe the desire after large business is one of the besetting temptations of the present day, and we would affectionately entreat our members to beware of being caught with it. 'Seekest thou great things for thyself? seek them

not,' is the language of Holy Scripture applicable, we believe, at this day, to every one who desires to be a partaker of the joys of the righteous. The happiness of man's life consisteth not in the abundance of the things which he possesseth, but in the love of God shed abroad in the heart, and daily communion with Him. Trade, or business, or speculation in property, which holds out prospects of a rapid accumulation of riches, often destroys the tranquillity of the mind, and leads to perplexities which not only lessen the desire, but disqualify for a patient, humble dependence upon Him, who is the author of all our mercies, and whose blessing alone maketh truly rich. May none of our members involve themselves in worldly concerns of such magnitude, or of so absorbing a character, as to disqualify them for acting the part of faithful stewards to God, in the right use of their time, their talents, and the temporal substance intrusted to their care; or prevent them from being concerned, in all things to pass the time of their sojourning on earth in fear, and by daily watchfulness unto prayer, to have their lamps trimmed, and oil in this vessels, that when the solemn close of life shall come, they may be prepared, through the mercy of God in Christ Jesus, to enter into the joy of their Lord."

SUMMARY OF EVENTS.

FOREIGN.—The Fenian troubles in Ireland continue. At a large meeting of the citizens of Cork, the magistrates were requested to memorialize the government to enrol the loyal people and increase the number of troops. Many more have been sent from England, including two regiments of cavalry. The government officers are, it is stated, increasingly vigilant in arresting suspected persons. All the depots of arms in Liverpool have been placed under guard, the excited state of feeling among the Irish population rendering this precaution necessary.

La France newspaper, of the 8th, asserts that Maximilian has telegraphed to some of the physicians attending the Empress Carlotta, to meet him at Gibraltar by the middle of this month.

The French troops are leaving Rome. The Paris *Patrie* of the 9th, announces that the convention on the subject of the Papal debt has been formally signed.

An Imperial ukase has been issued at St. Petersburg, declaring all the relations of Russia with the Pope of Rome abrogated, and annulling all special laws of the empire which have heretofore been made in accordance with such relations.

Dispatches from Candia state that the Cretans are submitting to the power of the Turks, all means of further resistance having been exhausted. It is rumored that the Emperor of Russia has been invited by France and England to take some measures by which these governments may arrive at a mutual understanding in regard to affairs in the Island of Candia.

The London *Times* declares that the Alabama case ought to be settled promptly and amicably, and thinks it matter of deep regret that it was not compromised and disposed of long ago. The *Times* agrees with the policy of the President of the United States, as set forth in his annual message.

The Paris papers state that the French troops in Mexico will all have returned to France before the end of the Second month next. The representatives of the United States government have commenced legal actions in the civil courts against several parties in France who furnished ships and materials to the rebels during the late war.

On the 26th ult., a detachment of United States troops under General Sedgwick, took possession of Matamoros, Mexico, for the alleged purpose of protecting the lives and property of American citizens. This movement was disapproved by General Sheridan, and the troops were withdrawn subsequently to the north of the Rio Grande. Oaxaca has been surrendered to the Liberals, and their forces seem to be gaining ground everywhere. The United States will not recognize any other government in Mexico than that of President Juarez.

Liverpool dispatches of the 10th report breadstuffs dull at a small decline in prices. Cotton active, middling uplands, 14d. Consols, 88½. U. S. 5-20's, 71½. The *Examiner* follows the *Times*, and calls for an early settlement of the Alabama claims. It believes the popular voice is strongly in favor of an amicable adjust-

ment. Cardinal Cullen has issued a pastoral address urging the Irish people to obedience to law and avoidance of all secret societies.

UNITED STATES.—The *Public Debt* on the first inst., after deducting \$95,168,816 in coin, and \$40,195,821 in currency then in the Treasury, amounted to \$2,549,631,238, which is \$1,675,767 less than on the first of the previous month. The currency was reduced \$4,753,936 during the month.

Public Lands.—The Secretary of the Interior reports that 4,629,312 acres of lands were disposed of during the year ending 6th mo. 30th last. One million eight hundred and ninety-two thousand and five hundred and sixteen acres were entered under the homestead acts; 1,199,658 acres were approved to States as swamp land; 651,066 acres were located with agricultural college-ship; 403,180 acres were located with military warrants; 388,294 acres were sold for cash, and 93,597 acres approved to States for railroads.

The United States Mint.—The value of the bullion received at the Mint and branches during the last fiscal year, was \$31,911,719. The coinage for the same period was as follows: gold coin, \$28,313,940, gold bars, \$9,115,486; silver coin, \$680,264; silver bars, \$916,382; one, two, three, and five cent pieces, \$646,570.

Philadelphia.—Mortality last week, 223. The mean temperature of the Eleventh month, according to the record kept at the Penna. Hospital, was 48°. The highest during the month was 69°, and the lowest 29.50°. The amount of rain during the month was 1.76 inches. The average of the mean temperature of the Eleventh month for the past seventy-seven years, is stated to have been 43.29 degrees. The highest during that entire period (in 1849) was 50.50°. The lowest (in 1827 and 1842) 38°.

Miscellaneous.—The vintage of France this year is of an inferior quality, from the absence of sunshine and the prevalence of rain at the time of gathering.

During the Eleventh month, 66 emigrant vessels arrived at New York from Europe, bringing a total of 21,008 passengers.

The *Mobile Tribune* estimates the cotton crop of the present year at 1,500,000 bales. The estimate at Charleston, S. C., makes it rather larger, say 1,800,000 bales. There are at this time in South Carolina, eleven cotton factories in successful operation.

Accounts from the interior of Alabama, show a greater breadth of ground than ever before sown in wheat. The wheat crop of Texas is heavier this year than in any previous one.

New Jersey.—By the census of 1865, the State has a population of 773,700, being an increase of 101,671 since 1860.

The South.—The Governor of Alabama has sent a message to both Houses of the Legislature, advising the adoption of the constitutional amendment. The message caused much excitement, the majority of the members being opposed to the ratification. The Florida House of Representatives has rejected the amendment by a unanimous vote. Gov. Perry, of South Carolina, opposes the constitutional amendment, and advocates a general convention of all the States. The Legislature of Georgia has passed a bill postponing the payment of debts till 1868. A bill has been reported to the Arkansas Legislature, bestowing civil rights on coloured persons. The Gov. of Virginia recommends the Legislature to adopt the constitutional amendment. The public debt of Virginia is over \$43,000,000. The chain gang has been revived in Richmond, Va., but it is condemned by the *Richmond Enquirer* as a relic of barbarism, which should not be tolerated in any enlightened community.

New York.—The Board of State Canvassers of New York have declared the result of the late election for Governor as follows: For R. E. Fenton, 366,315; for J. T. Hoffman, 352,526. Total vote 718,841.

Congress.—The Judiciary Committee of the Senate has reported favorably the bill which has passed the House of Representatives to repeal the act giving the President power to grant amnesty to the rebels. A bill has been introduced for the admission of Nebraska into the Union. Senator Sumner has introduced a bill declaring the jurisdiction of Congress over the whole subject of reconstruction, the illegality of existing governments in the rebel States, and the exclusion of such States, as now organized, from representation in Congress. It is expected that the bills for the admission of Colorado and Nebraska will receive early consideration by the Senate.

The House of Representatives took up the bill to amend the national currency act, but after some discussion the bill was postponed until the Twelfth month next. A resolution referring the soldiers bounty act of last session to the Military Committee for amendment,

and the increased pay of members of Congress to the Judiciary Committee for repeal, was adopted. A resolution was adopted, yeas 119, nays 32, insisting on the adoption of the constitutional amendment by the States lately in rebellion, before the propriety of giving such States congressional representation shall be considered. The Committee on Territories was instructed to inquire into the expediency of providing territorial governments for the rebel States. The House has appointed a committee to investigate the New Orleans riots. A bill has passed the House providing for an additional session of Congress to commence on the 4th of Third month of each year.

Jefferson Davis.—It is stated that the President is determined not to interfere in the case of Davis, who will be kept in confinement until arrangements shall be made for his trial.

The Markets, &c.—The following were the quotations on the 10th inst. *New York.*—American gold 137 a 137½. U. S. sixes, 1881, 112½; ditto, 5-20, 106½; ditto, 10-40, 5 per cents, 100. Superfine State flour, \$7.50 a \$9.50. Shipping Ohio, \$10 a \$11.15. Baltimore flour, common to fair extra, \$10.30 a \$12.50; trade and family, \$12.65 a \$16. No. 2 spring wheat, \$2.20; State, \$2.90 a \$2.95. State barley, \$1.20. Western oats, 61½ a 63 cts.; State 65 a 66 cts. Western mixed corn, \$1.12; new yellow, \$1.08 a \$1.10. Middlings upland cotton, 33 cents. *Philadelphia.*—Superfine flour, \$8 a \$8.50; higher grades, \$9 to \$15.50. Pennsylvania red wheat, \$2.65; southern, \$2.90 a \$3.10; white, \$3.20 a \$3.30. Rye, \$1.30 a \$1.40. Old yellow corn, \$1.12 a \$1.17; new, 95 a \$1. Oats, 57 cts. Cloverseed, \$9.50 a \$10. Timothy, \$3.50 a \$5.75. Flaxseed, \$3.10 a \$3.15. The arrivals and sales of beef cattle reached about 2400 head. Extra sold at 15½ a 16 cts., a few choice at 16½; fair to good at 13 a 14 cts., and common, 10 a 12 cts. About 6000 sheep sold at 6 a 6½ cts. for good to extra, 5½ a 5¾ cts. for fair, and 4½ a 5 cts. per lb. gross for common. Hogs were dull and lower, sales of 5000 at from \$8 a \$9, a few extra at \$9.25 per 100 lbs. net.

RECEIPTS.

Received from Israel Hall, Ind., \$4, vols. 39 and 40; from James McGrail, O., \$2, vol. 40; from William Blackburn, Pa., \$2, vol. 40, and from Nathan M. Blackburn, \$2, vol. 40.

Received from Wm. Blackburn, W. Brownsville, Pa., \$30; from New Garden Monthly Meeting, Ohio, \$38; and from Pennville Monthly Meeting, Ohio, \$60, for the Relief of the Freedmen.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of the Boarding School at Westtown, will be held there on Fourth-day the 19th of Twelfth month, at 10 o'clock A. M.

The Committee on Admissions will meet at 8 o'clock the same morning, and the Committee on Instruction at seven o'clock the preceding evening, instead of at 7½ o'clock as heretofore.

The Visiting Committee attend at the School on Seventh-day afternoon, the 15th inst.

SAMUEL MORRIS,
Clerk.

Twelfth month 3d, 1866.

For the accommodation of the Visiting Committee, conveyances will be at the Street Road Station on Seventh and Third-day afternoons, the 15th and 18th inst., to meet the trains that leave West Philadelphia at 2.30 and 4.45 P. M. On Fourth-day morning, the regular stage will meet the train that leaves Philadelphia at 7.10 A. M.,—due at the Street Road at 9.26.

SCHOOL FOR COLOURED CHILDREN IN RASPBERRY STREET.

A well qualified female teacher is wanted to take charge of the boy's school under the care of the Monthly Meeting of Friends of Philadelphia for the Southern District. Application may be made to

Caleb Wood, 524 South Second St.
Thos. Elkinton, 118 Pine St.
Geo. J. Scattergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent, — JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 637 Market Street, Philadelphia, or to any other Member of the Board.